



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

allowed by the Church. However, I would gladly listen to you on the subject.

I am, sir, yours, &c.,

EDMOND POWER.

We congratulate Mr. Power that, after so many ineffectual attempts to make us out in the wrong by harping on imaginary inconsistencies in our statements, he has at last got hold of a real error of ours. In referring to the words of the Council of Trent which approve of our having recourse to the prayers of the saints, we substituted the word "intercession" for "prayers" ("opem auxilium et intercessionem," instead of "orationes opem auxiliumque"). Our only excuse is, that our answer to Mr. Power having been written in haste, and necessarily but a short time before our paper went to press, the quotation was made from memory. As we are sorry to have committed any inaccuracy at all, we shall take no notice of Mr. Power's attempt to magnify the amount of our error by putting into our mouths a quotation that we never made at all—"orationes opem auxilium et intercessionem." Having thus made acknowledgment of our carelessness—for we are lovers of accuracy whether the matter in question be trifling or important—we must proceed to ask is it pretended that the substitution of the one word for the other makes the slightest possible difference in our argument. We own that we gave the word "intercessionem" instead of "orationes," and we gave the word "et" instead of "que;" and, as far as we can see, one change was just as important as the other.

Mr. Power makes a great flourish about the discrepancies, as a criminal who hopes that he has made his escape by discovering a wrongly spelt word in his indictment; but as we are anxious that substantial justice should be done, we shall take the liberty of repeating our argument, and our readers will see whether the right word, "orationes," does not answer our purpose the best of the two.

The question was, whether Mr. Power accurately describes the practice of the Church of Rome when he says, "Beyond asking the saints to pray for us we do not invoke them." We say, that besides requests to the saints to pray for us, we also find in Roman Catholic prayer-books direct petitions to them for protection, help, and assistance. We gave the following example: "Oh, most sweet Virgin Mary, Mother of God, and our Lord Jesus Christ, refuge of sinners and mother of mercy, I commit myself this day and evermore to thy peculiar protection with most humble devotion; place me near unto thee, and protect me from all my enemies, visible and invisible. Say unto my soul, I am thy salvation. Direct me, thy servant, in all my ways and actions. Console me in all my griefs and afflictions. Defend and preserve me from all lusts and dangers. Turn thy face unto me when the end of my life shall come, and may thy consolation in that tremendous hour rejoice my spirit." Now, we beg to ask Mr. Power whether he approves of this prayer, and whether he thinks it in conformity with the teaching of the Church of Rome. And we should be obliged if he would give us his answer in the present tense, instead of either promising us his reply at some future time, when we shall have shown sufficient proficiency in Roman Catholic doctrine to be deemed worthy of the favour, or instead of giving us a cento of references to back numbers of this paper, by putting which together we may be enabled to make out his past sentiments on the subject. If Mr. Power approves of this prayer he cannot expect Protestants to put much confidence in his statement that Roman Catholics never proceed further in their addresses to the saints than to ask the saints to "pray for them."

We repeat it as our own belief that such direct prayers to the saints for protection and assistance are *not* opposed to the teaching of the Council of Trent. That Council does not merely approve our having recourse to the "Orations" of the saints, by which it sanctions the use of the "Ora pro nobis," but after "Orationes," it goes on to add "Opem auxiliumque," by which additional words we think it reasonable to believe that some additional idea was meant to be conveyed.

If, however, Mr. Power asserts that we are mistaken, and that the prayer we have cited is *not* in conformity with the canons of the Council of Trent, we shall bow to his superior authority, but then we shall find for him a number of other prayers composed by distinguished Roman Catholics equally worthy of condemnation.

Again we repeat that we have never meant to convey that the protection and assistance asked from the saints was supposed to be given by them in virtue of any independent, self-derived power of their own. We readily believe that the author of the prayer we have copied was aware that neither Virgin nor saints have any power to help save what was given them by God. But the prayer itself shows how this point (being one with which we are not practically concerned) is lost sight of in practice. Just as poor people who are visited by the almoner of some great nobleman, or the agent of some religious society, may ask him to help them, and if they find him always possessing means sufficient for their relief, may care but little to ask whether or not it is from his own resources he supplies their wants: so Roman Catholics are, in the books of devotion we have referred to, led to look to the saints as the immediate dispensers of blessings to them. It matters not how the saints get the blessings to give, it is from *them* we receive them.

Mr. Power assails an article inserted in the January number in which it was asserted that the saints do not yet

reign with Christ. On referring back to this article we were surprised to find how completely Mr. Power's arguments had been met by anticipation. And we think that any of our readers who will take the trouble to turn back to the number for January, will find that the writer of the article alluded to has given good reason to think that though the faithful departed are in a state of happiness and are rightly described as being "with Christ," still the time is yet future when it will be said to them, "Come, ye blessed of My Father, receive the kingdom prepared for you from the formation of the world." And it was the primitive doctrine that the completeness of the happiness of the blessed does not take place until the union of their souls and bodies. Scripture, indeed, gives us but little information as to the condition of the faithful during the interval between their death and resurrection, nor is it a matter of much importance to us, who may be content with knowing in general that they are happy; but the omission is of vital importance to Roman Catholics, whose system requires that it should be established that during this interval the saints, or some of them, reign with Christ, in such a manner as to be capable of receiving and answering the mental addresses of thousands of suppliants in a thousand different places at once.

With regard to the word Θεοτοκος, we do not think it necessary to add anything to the exposition of our views given in the June number, and which we hope was sufficiently intelligible. We hold fast to the truth that He who was brought forth by the Virgin was God, and we accept the word Θεοτοκος as declaring this truth; but we feel that the very invention of this new word proves that the early Fathers shrunk from the use of the words Θεου μητηρ, and we have pointed out what ideas are suggested in the latter phrase which are not involved in the former.

We have to apologize to our correspondent who signed himself a "Reader of St. Augustine" for an important misprint that occurred in the passage of St. Augustine cited by him in our last number. The passage should have run as follows:—"Et mater quidem spiritu, non capitis nostri, quod est ipse salvator, ex quo magis illa spiritaliter nata est, quia omnes qui in eum crediderunt, in quibus et ipsa est recte filii sponsi appellantur." In our last number the word *nata*, which we have marked in italics, was printed *mater*, thus exactly reversing the statement of St. Augustine—that spiritually the Blessed Virgin was *not* our Lord's mother, but was rather to be counted among his children. While we regret that our correspondent's letter should have been disfigured by a misprint in so important a place, we must be permitted to remark that the mistake would not have occurred if his manuscript had been a little more legible.

RELIGIOUS PERSECUTION.

JOHN HUSS, CALVIN, SERVETUS.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR,—I have read with interest your account of the death of John Huss, recorded in the CATHOLIC LAYMAN for July. I am myself opposed to all persecution on account of religious opinions; I have also a great respect and admiration for earnestness in religion. I think it shocking that men should profess to believe that a certain system of religion is revealed by God, and should yet be ready at any moment to deny or suppress it, when it seems to require any worldly sacrifice. If there be any truth in religion and its promises, it must be worth any sacrifice. I think the great want of the present time, and, perhaps, of all times, is to be thoroughly in earnest in seeking for God's truth, and professing it when we find it. I have, therefore, a great sympathy and admiration for those who have been ready to sacrifice life itself for that which they believed to be the truth; and I feel this sympathy and admiration for John Huss, as well as for others.

But I much question whether it be suitable for such a paper as yours to introduce the subject of religious persecution. You support the Protestant religion with ability and candour. You bring forward the persecution and death of John Huss; that is, of course, to be condemned. But do you not know that Catholics retort the charge of persecution? To say nothing of other cases, are you ignorant that Roman Catholic controversialists retort the case of Servetus burned by Calvin? Thus, Bishop Milner writes—"But the great champion of persecution every one knows, was the founder of the second branch of Protestantism, John Calvin. Not content with burning Servetus, &c."—Milner's End of Controversy, part iii., letter 49. And, perhaps, you are aware that many Protestant writers have admitted the charge. Why, then, stir up a subject which only leads to recrimination? Why seek to advance your own cause by an argument which can be turned against you by the mere mention of the names of CALVIN and SERVETUS?

I remain, your obedient,

RELIGIOUS FREEDOM.

[We receive with pleasure our correspondent's admission of the great principle of religious freedom, and his reprobation of religious persecution.]

We do not admit the justice of our correspondent's censure on our introducing the question of religious persecution in our article on John Huss.

This journal was established to promote religious discussion. We are not arguing, right or wrong, for a cause.

Our object is to promote an earnest search after truth. Facts must, therefore, always be suitable to our object, on whatever side those facts are produced. We have opinions of our own, but open to conviction. We do not shrink from opening our pages to the discussion of facts which are thought to be at variance with our opinions: we court it rather. Let the facts about John Huss on one side, and Calvin and Servetus on the other, be fairly discussed.

But let the bearings of the facts on either side be carefully observed.

On the bearings of the facts, we know no better statement than that made by Bishop Milner in his "End of Controversy," in the very letter to which our correspondent has referred:—"If Catholic states and princes have enforced submission to their Church by persecution, they were fully persuaded that there is a Divine Authority in this Church to decide in all controversies of religion, and that those Christians who refuse to hear her voice when she pronounces upon them are obstinate heretics. But on what grounds can Protestants persecute Christians of any description whatsoever?"—Milner's End of Controversy, part iii., letter 49. The italics are Bishop Milner's own. There is really a good deal of truth and reason in this. There is much extenuation or excuse for Roman Catholics who persecute, because their religion teaches them to look on all opponents as "obstinate heretics" against "a Divine authority for deciding controversies;" and those who believe this religion may naturally come to think that in persecuting "heretics" they are only executing a vengeance which is pleasing to God; they may naturally come to think what our Saviour said, "Whosoever killeth you will think that he doeth God service."—John xvi., 2. We think there is much force in Bishop Milner's observation, and that there is some excuse for Roman Catholics, in the fact that their religion does naturally lead to this idea. And, Bishop Milner speaks with equal force and truth, when he asks, "But on what ground can Protestants persecute Christians of any description whatsoever?" We answer, on no grounds whatsoever; for there is nothing in the religion of Protestants that affords any ground whatsoever for persecuting others for religion. Admitting, therefore, as we do most distinctly, that individual Protestants who persecute are much more inexcusable than individual Roman Catholics who persecute, we say that this distinction is greatly against the Roman Catholic religion, and greatly in favour of the religion of Protestants; because the excuse which Bishop Milner makes for Roman Catholics, and which we admit, is, that their religion contains what naturally leads to persecution; whereas Protestants, as Bishop Milner asserts, and as we affirm, can find nothing in their religion that leads to any persecution.

Thus, Roman Catholics who persecute are in some degree excusable, because their religion is to blame; but Protestants who persecute are inexcusable, because their religion is blameless in that respect. We heartily agree with Bishop Milner in this.

This, we think, is a sufficient answer, as showing the bearing of acts of persecution committed on either side, as respects the comparative merits of the two religions.

But besides this, the accuracy of the statement of the facts has always to be examined. It often happens in history that facts are mis-stated from passion or prejudice, and succeeding writers repeat the mis-statement, merely from want of sufficient inquiry. We believe this to have been the case in respect of Calvin and Servetus. We ask our correspondent's candid attention to the article on Calvin and Servetus in this number.

BUYING A PIG IN A BAG.

MR. EDITOR,—The next night Andy met the Reader he says to him, "As I find that the arguments from reason didn't convince you, I'll now prove from Scripture that private judgment is a most dangerous error; and the texts I'll bring forward are so plain that, as a reasonable man, you must be convinced by them." "Well," says the Reader, "that beats all ever I heard. You appeal to my own judgment against my own judgment. Why," says he, "that beats the man that was hanged for his friend saying that he'd do as much for him another time. If you had any decency, you'd put an end to private judgment by some other means than making it kill itself; for," says he, "it's bad enough to condemn a man to death, but it's too bad to make him hang himself; but 'twould be a pity not to hear he texts, so out with them." "Well," says Andy, "St. Peter says, 'No prophecy of Scripture is of any private interpretation.' Now," says he, "how can you stand up for private judgment with such a text as that against you?" "Why," says the Reader, "even supposing that text was against private judgment, 'twould go but a very short way for you. It speaks only of prophecy; and as that doesn't form one-tenth part of Scripture, we might use our judgment on the other nine-tenths. But tell me," says he, "what Bible did you read it out of?" "Out of your Bible," says Andy. "And why did you leave the Douay," says the Reader, "that we've been quoting from all along?" "Why," says Andy, "I'm no way particular; I take whatever Bible comes to hand." "It's queer, then," says the Reader, "that whenever any of your writers are quoting that text, it's the Protestant Bible that seems to be the handiest." "But," says Jerry,

^a 2 Peter i. 20.

^b Milner, Lett. x., sec. 2. Keenan, chap. i., question 20.

"what advantage is there in reading it out of your Bible more than out of our own?" "Because," says the Reader, "in my Bible the verse sounds something like what Andy wants, though the sense is quite against him; but in his own Bible the sound is against him as well as the sense. Here it is:—'No prophecy of Scripture is made by any private interpretation.' The verse doesn't refer at all to the explaining of Scripture, but to the making of it. It means that the prophets didn't make the prophecies out of their own heads, but as they were taught by the Holy Spirit. The very next verse shows that this is the meaning of it. It says—'For prophecy came not by the will of man at any time; but holy men of God spoke inspired by the Holy Ghost.' And," says he, "instead of this passage being against me, it's for me. Just look at the verse before the one Andy read. St. Peter says to the people—'We have the more firm prophetic word *wherunto ye do well to attend* as to a light that shineth in a dark place.' There you see he tells them that even the prophecies, which are the most obscure parts of Scripture, could give them light and knowledge." "But look at the note in the Douay," says Andy; "it goes right against you." "It does," says the Reader, "and it goes right against the text, too. Just look at both together. The text says—'No prophecy of Scripture is made by private interpretation.' The note says—'This shows plainly that the Scriptures are not to be expounded by private interpretation.' The text speaks of making; the note speaks of expounding." "Besides," says Jerry, "if 'twas so plain, what need was there of the note to explain it. But," says he, "myself thinks it's more on the Protestant side than on ours." "That's the very reason," says Andy, "that the note was put there to show us that though it looks as if it was against us, it's in reality for us." "Troth," says Jerry, "it reminds me of Pat Murphy's sign-board. There was some kind of beast painted on it that Pat said was a lion; but others said 'twasn't a lion at all. So at length he sent for the painter, and made him write under the beast, 'Pat Murphy's lion.' 'Now,' says he, 'there can be no mistake about it.' And, in like manner, whenever a text looks as if 'twas a Protestant text, our Church writes under it, 'this is a Catholic text, though it doesn't look it.' " "But," says Andy, "I've other texts. Here's one:—'The lips of the priests shall keep knowledge, and they shall seek the law at his mouth.'"^c Dr. Doyle tells us that this proves that it's the priests are to interpret Scripture, and that the likes of us aren't to be trying our private judgment on it."^d "Tell me," says the Reader, "were them Roman Catholic priests?" "Well," says Andy, "I allow they weren't. They were Jewish priests; but what holds good of one, holds good of the other." "Well," says the Reader, "that's more than ever I heard before. But tell me," says he, "what Bible did you read that verse out of?" "The Douay, of course," says Andy. "So I thought," says the Reader; "I suppose it came handiest to you. But listen to the way it's in my Bible:—'The priests' lips should keep knowledge, and they should seek the law at his mouth.' " "What do I care," says Andy, "for your corrupt Bible? You put in the word 'should,' to imply that, perhaps, the priests' lips wouldn't keep knowledge. But," says he, "I'll hold to my own Bible, and it says plainly that they *shall* keep knowledge." "And did they?" says the Reader. "Of course they did," says Andy. "Well," says the Reader, "just read the next verse for us." "I don't want the next verse," says Andy. "But I want it," says the Reader, "and here it is. God says to these very priests—'You have departed out of the way; you have caused many to stumble at the law.' Now," says he, "did the priests' lips keep knowledge?" "Thunder and turf, Andy," says one of the boys, "what made you bring forward that verse, when the very next verse beats you?" "How could I know that?" says Andy. "Sure Dr. Doyle quotes the bit I quoted; and how did I know what came after it?" "It's an old saying," says the Reader, "that 'if the blind lead the blind both fall into the pit.'"^e That was the way with the Jews. They followed their priests blindly. They didn't examine for themselves, but took their religion upon trust; and sign's on, they rejected the Saviour. And," says he, "it's just the same way with yourselves. You give up your own judgment and follow your priests blindfold; but take care," says he, "that they don't lead you into the pit." "But," says Andy, "don't you Protestants care for what your ministers say?" "We do," says the Reader; "but, then, we don't take our religion morely upon their word, and they don't ask us to do it. They say, 'Open your Bibles and you'll see that what we teach you is true.' They appeal to us as reasonable beings, and they're not afraid to let us use our judgment on their teaching, for they try to teach nothing but what's in God's word. But your priests, on the contrary, order you to believe certain doctrines on their authority, and warn you not to try them by Scripture, or use your judgment on them, for if you do you'll surely turn heretics. Now, boys," says he, "which is it more likely that the Bible is on the side of the men who appeal to it, or the men who appeal from it?" "Why," says they, "it stands to reason that it must be on the side of the men who appeal to it." "But," says Andy, "Dr. Doyle gives us another text against private judgment, and here it is—'Ask the priests

the law.'"^f "What law?" says the Reader. "Why," says Andy, "I suppose about the meaning of Scripture." "Would you be so obliging as to read the next verse for us?" says the Reader. "I've nothing to say to the next verse," says Andy. "But I have," says the Reader, "and here it is—'Ask the priests the law, saying, if a man carry sanctified flesh in the skirt of his garment, and touch with his skirt bread, or portage, or wine, or oil, or any meat, shall it be sanctified?' Now," says the Reader, "what has that to say to reading the Bible or private judgment?" "Why, then, Andy Kelly," says one of the boys, "I wish there was a blister on your tongue when you brought forward them verses, for they've nothing to say to the point at all." "Tisn't my fault," says Andy; "I took them from Dr. Doyle, and sure he ought to know best." "It's right well he knew," says Jerry, "that the very next verses were against him, for he only quotes the little bit that looks to be on his side." "Well," says one of the boys, "that's a very unfair way of arguing. Sure it's only deluding us he is with his text." "He knew," says the Reader, "that you had no recourse to the Bible, or he wouldn't try to blind you in that way." "I see," says Andy, "that you've been made up on these points; you're too strong for me in the logic." "I thank God," says the Reader, "that I am made up on them, and that I am able to give a reason for the hope that is in me." But, says he, "tisn't my logic that's too strong for you; it's the word of God that's too strong for you. 'Tisn't human learning that I trust to; for, to tell you the truth, I think you'd be too cute for me in that; but it's the Word of God I trust to, and it's that Word that's too strong for you. But now," says he, "let me give you a few texts in favour of private judgment. St. Paul says to the Corinthians, 'I speak as to wise men, judge ye yourselves what I say.'"^g Now," says he, "isn't that an appeal to their judgment? He's reasoning against idolatry, and though an inspired apostle, he appeals to their own reason and judgment whether he's not arguing fairly. Then, again, he says to the Thessalonians, 'Prove all things: hold fast that which is good.'"^h If that isn't an appeal to their judgment, I don't know what is; it's the same thing as saying, 'Don't take any doctrines upon trust, examine them, use your judgment on them, prove them.' " "But how were they to prove them?" says Andy. "They were to go 'to the law and to the testimony,'"ⁱ says the Reader. "They were to compare them with the Word of God; they were to use their judgment to see whether they agreed with that rule, and if they did, they were to hold them fast. Again," says he, "we're told that when St. Paul preached to the Bereans, they didn't take all he told them upon trust, but 'daily searched the Scriptures whether these things were so.'"^j Now," says the Reader, "wasn't that using their private judgment?" "Yes," says Andy, "but their doing it doesn't prove that 'twas right to do it." "That's true enough," says the Reader, "but then the Evangelist allows that they did right. He gives them great praise, and says that they were more noble than those of Thessalonica. And tell me," says he, "which do you think reading the Bible and exercising their judgment on it did them good or harm?" "Harm I suppose," says Andy. "You're mistaken, then," says the Reader, "for we're told that by that means 'many of them believed; and I could bring forward lots of other texts if 'twas needful.' "You've brought enough," says Jerry, "for they're like the small praties, a deal of them is very filling." "But," says Andy, "I can answer the text about the Bereans." "Do so, then," says the boys. "Well," says he, "they weren't Christians; and Dr. Milner tells us that infidels and all who aren't Christians may read the Bible, and use their judgment on it." "By the hole in my coat," says Jerry, "that's too bad entirely; isn't it a hard case that infidels will be allowed to read the Word of God, and use their judgment on it, but that Christians won't. Troth," says he, "it's enough to make a man turn infidel." "Arrah, shut up your potato trap," says Andy, "and don't be making a Judy Malone of yourself. What does the likes of you know about it; there's the very pig (God bless her) laughing at you." "So she may," says Jerry; "but if any two-legged beast thinks to rise a laugh at me, faix I'll make him laugh at the wrong side of his mouth." "Stop your jaw," says Andy, "or by this and by that I'll kick you into the middle of next week." "Well," says the Reader, "that's a real Romish argument, but when a man comes to it it's a sure sign that he has got no other. I'll tell you," says he, "what happened the other day. A Roman Catholic dispenser met a man that has lately become a Protestant, and challenged him to give question about; so they went on for a while, but at last the Protestant asked the other a question that he couldn't answer at all; so he stopped for a while, and then gave him a look that was enough to scald him, and says he, 'You're a rascally turncoat; that was the only answer he could make. So the children took it up, and when the creatures are playing you'll hear one of the rogues asking another some question, and that one will put on a very wicked look, and he'll say, 'You're a rascally turncoat;'" and then the creatures will laugh until you'd

think they'd burst. It's always a sign," says the Reader, "that the argument is going against a man when he takes to threatening and abuse." "Well," says Andy, "I've one more question to put to you about private judgment. Will you deny that people often make a bad use of it, and fall into error by means of it?" "I won't deny it at all," says the Reader. "Well," says Andy, "isn't that a reason why we should have nothing to say to it?" "No," says the Reader, "the abuse of a thing is no argument against its use; there's not a blessing that God gives us but has been abused, but that's no reason why they shouldn't be used. There's the new potatoes," says he, "aren't they a great blessing to the country?" "They are," says Andy, "glory be to God for sending them." "And yet," says the Reader, "they sickened the whole family at Ned Bryan's; the creatures were so glad to get them that they ate too much; but," says he, "is that any reason why we should give up eating new potatoes?" "Well," says Andy, "I allow that it isn't." "In like manner," says the Reader, "the fact that some people make a bad use of private judgment, is no proof that the thing itself is bad, and no reason why we should give it up. But," says he, "after all our talk, I think it comes to the old point; the priests are against private judgment, because private judgment is against them." "Tell me," says he, "if using their judgment was likely to make men Romanists, do you think the priests would be against it?" "You may take your affidavit that they wouldn't," says Jerry, "and it's a hard case that when a man won't even buy a pig without using his judgment, he must take his religion without using any judgment at all." "Troth," says one of the boys, "when we take our religion that way upon trust, it's very like buying a pig in a bag; and myself thinks," says he, "that the pig can't be a sound one, or the owner wouldn't be afraid to let us use our judgment on it." "Take care, then, boys," says the Reader, "that some of you aren't buying a pig in a bag."—Your humble servant to command,

DAN CARTHY

THE ASSUMPTION OF THE VIRGIN MARY.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR,—Saturday next, the 15th August, will be the festival of the Assumption of the Blessed Virgin Mary into Heaven, and I think it would be acceptable to many others of your readers as well as to myself if you would give them some of the earliest extracts from the Fathers bearing upon the subject, whether in favour of or against this dogma of the Church of Rome. It appears to be a matter of some importance to know whether this festival is a very ancient one, or the contrary; and I hope you will be able to throw some satisfactory light upon it.

Your obedient servant,

SCRUTATOR.

If our correspondent will be good enough to refer to our third volume, p. 108, No. for September, 1854, he will find an article on the Assumption of the Virgin, which, we believe, has never yet been replied to, either in or out of our pages, and in which we showed that not one of the writings of the primitive Fathers contains the slightest hint that they believed or had ever heard of such a tradition. The earliest author in whose works the tradition is found is John Damascene, a monk of Jerusalem who flourished about the middle of the eighth century. We regret that the state of our columns prevents us from at present further noticing the subject, but we shall probably recur to it again in our next number.

FARMING OPERATIONS FOR AUGUST.

Oats being the hardest of all our cereal crops, takes least damage in bad weather; in fact, a shower is thought rather to improve the sample in colour; at the same time, it should not be neglected on this account, as is too often the case. It should be cut much earlier than is usual, particularly those sorts which are more liable to shed than others, such as the potato, and the black oats, which, weather permitting, should be cut while the grain is soft; like the wheat, it will fill and ripen in the sheaf and stook, and not be so liable to shed.

Barley, from its quickly vegetating power, is the grain of all others most liable to damage from a wet or damp harvest time, as it is particularly liable to grow both standing and in the sheaf; it should be on that account cut expeditiously in dry weather, bound and stooked when arrived at a sufficiently ripe state, which is indicated by the straw assuming a bright golden colour, from nearly the bottom to the top, and the ear bends down; a favourable opportunity should be seized to save this crop at this period, for as soon as the entire sap leaves the straw it gets peculiarly brittle under the ear, and the slightest wind "shakes the barley." At the same time, the grain should be allowed to get firmer than we have recommended for wheat. Barley is the spring grain crop most adapted for laying down land with clover and grass seeds, as it is not so liable to lodge as oats, and its foliage is not of so thick or smothering a nature; when this has been the case, it is necessary that the crop should be cut so high as to avoid the clover, which, being very succulent, cannot be dried in any reasonable time, and the barley is sure to suffer in quantity and quality; but when sown alone, it should be cut as close to the ground as possible.

^a Aggeus ii. 12.^b 1 Peter iii. 15.^c 1 Cor. x. 15.^d 1 Thess. v. 21.^e Isaiah viii. 20.^f Acts xvii. 11.^g Letter xii.^h This occurred a couple of months ago.ⁱ Mal. ii. 7.^j Abridgment of Christian Doctrine, 141.^k Matt. xv. 14. Abridgment of Christian Doctrine, 141.